

AN  
HOMILY VPON  
THESE WORDS

of Saint *Matthew*,  
Chap. 16. v. 18.

Syn. 61. 10.  
8

*Z. Tu es Petrus.* 16. 52

WRITTEN FIRST  
in French by that Hono-  
*rable and learned perso-*  
nage, Monsieur Du PLES-  
SIS MORNAY,

AND TRANSLATED  
into English by I. V.



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TO THE RIGHT  
Worshipfull and Reverend  
M<sup>r</sup> DOCTOR PRI-  
DEAVX Rector of  
Exceter Colledge, my  
most Respected  
*good Master.*



Ight Worship-  
full & Reverend  
Sir, I am bolde  
to present vnto  
your Worsh: my  
most endebted  
service, vnder the vaile of this  
little booke. It is the pen, and  
word must serue you, not the  
sword: what though my quill be  
dull, and the glorious light of  
the originall of this worke bee  
clowded and obscured by mine

\* *Mist. In-*  
*quit in epist.*  
*ad Regem*  
*Mag. Britan.*

vnskilfull translation: yet abā-  
don you it not vtterly, but loo-  
king on the lustre of the setting  
sunne, that Aged Head, that be-  
got this, thinke that the obscu-  
rity here cannot be so Ægypti-  
an-like, but that some rayes  
may neverthēlesse haue power  
to shine? The Author is a true  
Champion of the Militant-Re-  
formed-French Church, long  
trained vp vnder her stāderd. For  
hauing already valiantly fought  
both with pen & sword, he is yet  
ambitious in her service; either  
violētly to chase the old Goose  
out of the Capitoll: or to \* finde  
a glorious tombe in the snow  
of the Alpes. Let him bee an  
Apologie for my boldnes, and  
a perswasion to humbly entreat  
your Worship to accept this  
small duty of mine; which if  
you shall be pleased so kindly to  
doe, as I with all humility doe  
offer it: you will so encourage  
me,

me, that if higher meanes bee  
wanting I shall further strue in  
this kinde hereafter to shew my  
selfe in all manner of service.

*Your Worships most humble  
and faithfull servant,*

I. V.

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# AN HOMILY VPON

these words of S. Mathew

chapt. 16. vers. 18.

*Tues Petrus, &c.*



VR Lord Iesus demaunded of his disciples, *whom do men verse. 13. say that I the sonne of man am?* The man, in whom for outward apparancy, they saw nothing but man: and they answered him, *Some say that thou art John Baptist, verse. 14. Some Elias, and others Jeremias, or one of the Prophets,* for without doubt through that humanity, and that infirmity they saw some vertues, and puillance shine in him about the perfections of man. *But whom say ye (saith he) that I am? To which verse. 15. Simon Peter somewhat forwarder then the rest, (were it in regard of his zeale, or in respect of his knowledge) frames this reply. Thou art Christ the sonne of the li- verse. 16. ving God.* Not one of the Prophets; they were his Heraulds; but the end of all the Prophets: not *John Baptist*; hee was his forerunner: but that eternall word, of which he was but the voice which cryed

in the wildernes, the sonne of the living God, begotten from all eternity, promised in the beginning of time, exhibited in the fulnes of times, for the ransome, the life, and the everlasting salvation of the world, even of those whom it pleased God to redeeme from the corruption and perdition of the world; And to that, what saith our Saviour? What saith that sonne of the living God, whose divine word in so high a subiect, promiseth nothing humane, nothing terrestriall, nothing which tends not to everlasting salvation, and the kingdome of heaven?

verse. 17.

*Blessed art thou Simon Bar-Iona, for flesh and blood hath not revealed it unto thee, hence therefore all carnall, all temporall imaginations, But my father which is in heaven, my father which by me in this revelation, and this faith dispenseth his heavenly graces. But I say also unto thee (saith he)*

verse. 18.

*that thou art Peter, such a one would I haue thee to be called, and such a one would I haue thee to be indeede; the names which I impose are vocations, with the names I can change the nature and quality of things, Upon this rocke I will build my church, and the gates of hell shall not prevaile against it. These last words are those which wee are to expound, which admit*



admit diuers interpretations, and therefore we will search out that which shall bee most agreeable to our purpose in hand, and shall holde best analogy, proportion and correspondencie with this holy catechisme.

2 *Thou art Peter (saith hee) and vpon this rocke I will build my Church* Here a question offereth it selfe to be decided, to wit, whether our Saviour in these words, intended to build his Church vpon *Simon*, by him surnamed *Peter*, or vpon himself Christ the Sonne of the living God, acknowledged and confessed by *Peter*. Concerning which wee must obserue that our Saviour then when he changed his name, said vnto him, *Thou shalt be called Cephas which is by interpretation a stone,* Iob. 1. 42. and that in the Syriaque tongue, which our Saviour vsed, some ambiguity may bee found, in as much as that the word *Cephas* without any alteration of the letters signifieth both *Peter* the surname of *Simon*, and likewise a stone. But our Evangelist, or (to say rather) the spirit of God which both spake & wrote in him, being willing to ease vs somewhat in resolving the difficulty, would giue vs no cause to mistake one *Cephas* for another, either to stumble at this *Peter* or

that stone, but tels vs in the authentique Greeke, *συ εἶ Πέτρος καὶ ἐπὶ ταύτῃ θῆσεται ἡ ἐκκλησία* vvhich in our vulgar translation canonized by the councell of Trent is, *Tu es Petrus & super hanc petram*, not *ἐπὶ τῇ Πέτρῳ* or *supra te Petrum*, vpon this stone, & not vpon this *Peter*: otherwise vvhathad it beene to him if he had said *Πέτρῳ* for *Πέτρος*, and how many difficulties, what tumults also and bloody discords hath hee prevented by it? And if the maine scope of these wordes (as some would haue them) were meere to giue authoritie vnto *S. Peter*, vvhwherefore did our Evangelist here leaue vs to our selues & raise a scruple in this changing of *Peter*, and in the difference which he puts between the one, and the other to stirre vs vp to a contention, but that it was to resolute vs absolutely of this, that seeing this changing proceeding from the spirit of God was not in vaine, Christ by a consequence did build his Church vpon himselfe the sonne of the eternall God, vvhich was the living rocke, and not vpon a man subiect to passion and mortality, how excellent so ever he were, and therefore not vpon *Peter*. And indeed he which shall looke narrowly into it, vvhill finde that according to the fashion of the



- Peter to vvhom hee speaketh? Heare therefore Christ speaking to the principal sacrificers and ancients of the Temple, Did yee neuer reade in the Scriptures, That stone which the builders refused, the same is become the head of the corner. In conscience speakes he this of Peter, or of himselfe? Hath he not a reference vnto that place of the Prophet Esay, Thus saith the*
- Mat. 21. 42. Lord God, behold I lay in Sion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation, he that beleeueth shall not make haste, that is, hee shall not stumble like those that fall. Iudgement also will I lay to the line, and righteousnessse to the plummet, &c. Was there euer any ancient or moderne Greeke or Latine vvhich vnderstood it otherwise then of Gods Anointed, his Meilias? Harken moreouer vnto Peter himselfe, because some vvould interest Peter against vs in this passage, Approch you neere vnto Christ (saith he) which is a liuing stone disallowed indeed of men, but chosen of God, and precious, this is that stone which vve seeke, but vvould you see vvhat ranke Peter holdeth? yee as*
- Esay 28. 16. liuely stones, liuely indeed through that quickning stone, that stone lifted vp on high, are built vp a spirituall house, an holy Priesthood to offer vp spirituall sacrifice, acceptable*
- 1. Pet. 2. 4. Verse 17. Verse 5.*

*acceptable to God by Iesus Christ.* In conscience againe in the language of this holy Apostle thinkest thou that he presumed to be the foundation of this spirituall edifice? esteemed he not himselfe to be honored and graced sufficiently in that hee vvas set vpon that stone, nay would he not haue took it as a cōtume-ly offered him, if any should haue alled-ged vnto him in preiudice of that which was spoken of Christ alone, these words *Tu es Petrus, Thou art Peter?* And indeed Saint Paul in one word tells vs this, *That* 1. Cor. 3. II.  
*other foundation can no man lay, then that is laid, which is Iesus Christ.* Christ then is the foundation, the liuing rock vvhich vvee seeke, and not Peter; but vpon this foun- dation, the master builders do lay there fundamentall stones, vvhich of S. Paul, vvhich vvas one of them, in the same place speaketh in these vvords, *Accor- Vers. 10.*  
*ding to the grace of God which is giuen vnto me, as a wise master builder I haue laid the foundation, and another buildeth thereon; a foundation then vvas laid, and a foun- dation vpon vvhich others lay on: the one, is Christ the liuing and quickening stone: the other, all faithfull Christi- ans, liuing stones by him quickned; amongst which both Peter and Paul may*  
by

Epheſ. 2. 20.  
21.

by good right hold place both of living stones, as being faithfull, and as being Ministers of the holy Gospell, and of skilfull builders, according to that which he saith in another place, that the faithfull *are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselſe being the chiefe corner stone, In whom* (saith hee) *all the building fitly framed together, groweth vnto an holy Temple in the Lord: if vpon Christ the chiefe corner stone, then not vpon Peter; if vpon the foundation of the Apostles and Prophets, yet againe vpon Christ, if you vnderstand it of that stone vpon vvhich they did lye, and if of those stones, which in the nature of master builders were laid thereupon, yet truly no more vpon Peter, then vpon any other of the Apostles. And to say the truth, all the Fathers, both Greeke, and Latine, haue found no other sense, who very often doe tell vs, vpon this rock (that is to say) vpon the confession of Peter, vpon Christ confessed by Peter, Peter himselſe being founded vpon Christ, Peter (say they) vvas no more authorized in this passage then the other Apostles, for vvhom he spake, and vvhom had the same beleefe; and if any of them in any place chanced to say vpon Peter, he interprets*

and

and tempers himselfe elsevvhere, euen Saint *Augustine* retracted and corrected himselfe, for hauing vnderstood *Petrus* for *petra*, *Peter* for the *stone*.

4 The nature of this building vvhich is novv in controuerſie, vvill cleare the truth of this interpretation, for this Church, the Church ſo properly called, the myſticall body of Chriſt, compoſed of all the elect, vvvhich ſhall be vnto the end of the world (for of that only it may be ſaid, *that the gates of hell*, that all the aſſaults and ſtratagems of Satan cannot preuaile againſt it) vpon vvhat, howv, and by whom is it built? ſurely vpon the confeſſion of *Peter*, vpon Chriſt confeſſed to be the Sonne of God by *Peter*, by the Apoſtles, and by all the faithfull: for without Chriſt, the eternall Sonne of God, there is no Church, there is no place vvhere to fixe the corner ſtone of the Church, according to that boaiſting of Saint Paul, God forbid *Gal. 6.14.* *that I ſhould glory ſaue in the croſſe of our Lord Ieſus Chriſt, by vvho the world is crucified vnto me & I vnto the world:* for in the death and ſufferings of Chriſt conſiſts the being and the well being, the life and the ſafegarde of the Church, and how was it built? Certainly this maner of ſpeech, like

like as are many others in the New Testament, is taken out of the Old; vnder the law is mentioned the building of the temple, & vnder the Gospell this tearm yet doth continue to build the Church. And as that was built of dead stones, so this of living stones, living Cephas's which are gathered together, ioyned & inserted into the worke, outwardly by the preaching of the Apostles, & other servants of God, every one of them in their time, inwardly by the efficacie which the holy Ghost gaue to that word and through the blessing which God displaied by his graces vpon the, which he employed in his worke, opening both the eare and the heart of those to who it was preached, that they might heare it with reverence and receaue it with obedience. And therefore it is said in the Acts, *that the Churches throughout Iudea, Galilee, and Samaria were edified, to wit, by the preaching of the word, that was the outward meanes, and in the comfort of the holy Ghost were multiplied, there was the inward.* Now as for the inward, what man is he, be he never so arrogant, that dares boast of it, and as concerning the outward, what shall he bee, bee it what measure of grace it will that he hath receaued

Act. 9. 31.



ceaued of God, that it can suffice him, not only for the whole world, but even for the smallest province; Adde that the Church being perpetuall, and Peter mortall, there can be no proportion betweene the labour of Peter which concludeth with his life, and the building of the Church which is perpetuated through all ages, otherwise it should haue fallen to ruine and tumbled down in the person of Peter; But thou wilt object what order or what meanes hath Christ left vs for his outward ministry? heare the Apostle, *when he ascended up on high, he led captiuitie captiue, and gaue gifts vnto men, what gifts? he gaue some to bee Apostles, some Prophets, and some Euangelists, & some Pastors and teachers, why? for the perfecting of the Saints, for the worke of the ministerie, for the edifying of the body of Christ, till we all come in the vnitie of the faith, & of the knowledge of the sonne of God vnto a perfect man, vnto the measure of the stature of the fulnesse of Christ.* Dost thou not see how hee hath provided to bring his work even to its perfection? and that without mentioning at all either of Peter for his princely Apostle, or any other ministeriall head of the Church? and where S. Paule speakes so expressely and so punctually

*Ephes. 4.8.*

Mat. 28. 10.

In handling this matter, ought wee to supply his sense, nay rather are wee not bound to hold our peace? committing that which remaines to the managing of our Lord the master of the house, who alwaies in the palme of his hand doth beare its portraiture, and conducts it with his spirit, and having said to his Apostles parting from beneath, *Preach you to all nations, baptize you &c.* that is to say, performe your dutie every one of you in his place, every one in your vocation; and this holy ministry, hee added for their inward meanes, *And loe I am with you alway even unto the end of the world.* Christ you see the sonne of God of the same essence with his father not lesse jealous of his glory, and therefore, gives it not to another, or to any creature, which he should haue done, if on another he should haue caused, or suffered to depend the salvation of his Church.

2. Tim. 3. 16.



Let vs say moreover, that al Scripture (as the Apostle teacheth vs) is giuen vs for the consolation of the faithfull, & we canot deny that the scope of these words of Christ is to fortifie his Disciples against the temptations and persecutions which they were to expect by reason of the infallible continuance of the Church

Church

Church. Tell me therefore thou Disciple of Christ, where findest thou most comfort in thy perplexities, where most refreshings in thy soule, when one tels thee that the Church of Christ is founded vpon the faith of Peter, or vpon the true rocke which hee did here confesse, vpon Cephas a mortall man, yet a sinner, subiect to the like infirmities that wee are, the congealed rocke which the wether consumes, or vpon the sonne of God that eternal rock, that rocke which notwithstanding its firmnesse, dissolved into the waters of comfort to quench thy thirst, and distilled in hony to nourish thee in a desert & barren countrey? Verily if thou standest yet vnresolved in thy choyce, harken vnto Christ & consider S. Peter himselfe: heare what Christ saith of an house built vpon this rocke. *The raine descended and the flouds came, and the windes blew and beat vpon the house; and it fell not, the reason followeth, for it was founded vpon a rocke.* The other quite otherwise being built vpon the vnstable sands (and what more vnstable then a man) *that fell* (saith he) *and great was the fall of it: both sustained the same violence both the same flouds, and the same tempests, but see where the difference consisted*

*Math. 7. 24*

*V. 27.*

P. 23.

Mat. 16.

sisted, not in the stiffe, not in the faste-  
 ning, not in the masse, but onely in the  
 foundation, only in the situation. On  
 the other side marke S. Peter that great  
 Apostle of Christ, but alwaies a man,  
 who in this Chapter foure verses from  
 this whereof we treat, tooke our Savi-  
 our apart, and was so hardy as to rebuke  
 him, because he would needs goe vp vn-  
 to Hierusalem: Insomuch that our Savi-  
 our in his holy anger was constrained  
 to tell him, *Get thee behind me Sathan, thou  
 art an offence vnto me, for thou sawest not  
 the things that bee of God.* If hee was an of-  
 fence or a stumbling blocke to Christ,  
 how could hee choole but bee a cause of  
 falling vnto the Church? But see him a-  
 gaine vpon the point of combate, after  
 so many protestations of his constancie;  
 yea execrations, how hee denies Christ  
 with curses, Christ whom before he had  
 so hartely confessed: and that being far  
 from danger, at the voice of a chamber-  
 maid and of one simple dore-keeper; &  
 canst thou yet imagine him to be hardy  
 enough to withstand the gates of Hell,  
 which here yeelds himselfe conquered  
 to a maid of Caiphaz? But it is not said  
 that the gates of hell shall not prevaile  
 against him, but against it, against the  
 Church

Church, against him only as he is a member of Christ, and a member of that Church.

6 But here some perhaps will shake their heads, as If I haue applied my selfe too much vnto the letter, vnderstanding only the plaine song, insinuating that there is another tablatüre, another mistery in it. Who ought to remember themselues of that rule which the fathers giue vs, that there where wee finde one literall and naturall sense arising which instructeth our faith and manners, and affords no place to any absurditie, none to any inconvenient or contrary sense, we must there sit downe, without searching farther through figures, or allegories, for he which diues lower is in danger to trouble the cleere water and stir the mudde. Nevertheles let vs see what it is that they can say, what that Philosophers stone is, which they pretend in these words, *Thou art Peter*, but withall let vs haue our eies about vs, to discerne the false coine. *Tu es Petrus*, that is to say in the Roman speech (I am sure neither in Greeke nor Latine) thou art Bishop of Rome, & vpon thee, as thou art such a one, I will build the Roman Church, and not only vpon thee, not alone, vpon thee

thee *Peter*, for there shall bee no more Bishops of Rome of that name, but vpon thee Gregory, vpon thee Adrian, Alexander, Iulius &c. vpon every Bishop of Rome, good or bad, holy or profane, Christian or Atheist, be he what he will, I will build the Church, Catholike or vniuersal, visible in the Roman, infallible in all kinds, & thee so much the more as being the head thereof. Here Christian, thou seest how to supply both Rome & the Bishop of Rome, and stand amazed at it, contrary to the intention of him which gaue it, and him which craued it. And indeed, hast thou no pittie to see the word of Christ so racked, being now made a snare to the simple, a laughing-stocke to the prophane, and blasphemy to the incredulous. But let vs proceed on a little further; vnder this I ordaine thee Monarch both of things temporal, and things spirituall, soveraigne king & Bishop together; of spiritual, to controle the old and new Testament, to dispense against the Gospell, and against the Apostle, to make new articles of faith, to be aboue all counsels, and when thou traylest men by thousands into hell, I would haue no man question thee why dost thou this? Of temporall to dispose  
of

of all the world, to distribute it at thy pleasure, as if it were thine owne heritage, to raigne over kings, to arraigne & indite them, to depose them, to absolue their subiects from their oath of allegiance, to expose their estates for a pray, their persons to murther, to bestow their kingdomes on 'whom it shal please thee, and lastly to change their tenures to fealtie, or convert their territories to thine owne demaines. Pitty will here stricke thee into horroure, though hardly canst thou belecue it. But the Iesuities boast consists in this, that of this they are not ashamed. The bookes of Mariana, of Eudæmon Iohannes, of Becanus, of Suarez, and of a thousand others doe swell with these assertions: the Cardinals make them authentique, Bellarmine writing against the King of England, & Baronius against the Venetians. And the Pope menaceth with fire the edicts of our Parliament, which burne them, & the Sorbone with excommunications, if she rest not contented with them. Poore deluded Christian, thou never couldest well imagine a *proiection*, or multiplication whereby to reape more profit then an hundred from one, & loe here thou maist gaine aboue a thousand frō

one stone; and at this day this is an article of faith, and such a one, that to defend it and overshadow it, there is nothing which the court of Rome leaues vnattempted; so that to retaine it, it passeth not greatly to forgoe halfe her controversies; yea to renounce the holy Scriptures, and the articles of all the Creeds. Wouldst thou faine see an experiment hereof (thou good Catholike) Goe, confesse thy selfe vnto a Iesuite, say vnto him, father I am in some scruple, whether I may purchase my salvation in the Church of Rome or not? I doubt of Purgatory, of prayer for the dead, because I haue not evidently read them in the Scriptures. After hee hath checkt thee for reading of them, who enforceth thee, saith he, to pray for the? and indeed you shall never see Iesuits in places of buriall, and in the Abbayes which they possesse, they little regard the intention of the first founders, but convert the profit to other vses. Another saith vnto him, Father I haue no deuotion to pray vnto Saints, because I see no example thereof neither in the olde nor new Testament; After hee hath demaunded of thee, who in Gods name hath taught thee so much: it is not free  
for



for thee (will he say) either to pray, or not to pray vnto them if thou wilt? who wil so neerly presse & cōtrole thee? pray to God & abide in the Church. Likewise of the Images, dost thou not obserue that in our Churches wee haue few or none, and those we haue are plaine, and little garnished? But let an *Huguenote* come and say thus vnto them, I would willingly accommodate my selfe vnto you; many reasons, and much more interests doe carry mee on; but I cannot beleeue this reall ptesence; lesse can I bee perswaded to adore the host, least thereby I fall into Idolatry; to how many of such kind of men haue they said, stand not vpon that, that beleefe will come to you at leasure. In Spaine it selfe they obserue not men so narrowly, for some adore the host standing; Turne a new leafe, and albeit that thou beest a good Catholike, yet if thou saist vnto them, Father, I doubt somewhat of the preheminance of the Pope, and of that Monarchy, whether it hath so large an extent as some make it to haue; these tearmes of his being Gods vicegerent, of his omnipotency, doe wound my conscience; they are straight in an uproare, an inexpressible blasphemie, and an

Anatheme. If thou thinkest but to dull the edge of this blade, or bend this temporall sword; if thou receauest not the thrust of it with thy naked breast, thou art a dead man; hadst thou faith enough to remooue mountaines from one place to another, hadst thou as much charitie as to suffer thy selfe to be burnt for thy brethren, yet the Ocean were it turned all into holy water, could not expiate thee, there is no peace for thee in this life, nor remission in the world to come.

7 This article notwithstanding cannot be drawne from this place: and besides, to it, all that which followeth in the Scripture is contrary; for betweene these words *Tues Petrus, &c.* and *Paulus Quintus is Monarch of things both temporall and spirituall*, what depthes haue they to fill, how many Theses to prooue, and syllogismes to compose; as first, that Peter was at Rome, that there hee constituted his Apostolicall Sea, that as being Bishop of Rome Christ conferred vpon him that Monarchy: that hee gaue him authoritie to bequeath it to his successors, and that this Pope which now liueth succeeds him in his Chaire, his vocation, and his doctrine; of which they shall never bee able sufficiently to confirm

firme the least: And as for the Scripture it is altogether contrary vnto it. For concerning the spirituall power, Christ intending that which we here handle, cuts of the question which arose from the ambition of the sonnes of Zebedie, *whofoever will be great amongst you, let him be your Minister, &c.* *Mat. 20. 26.* And the Disciples which often moued this doubt, *who should bee the greatest amongst them,* one while vpon the way, another while vpon the point of his passion, presupposed not that it was Peter, because they had not yet apprehended the mystery which some pretend to find in this passage, but constrained our Saviour to propose vnto them, sometimes the conditions of a little child for their example, sometime to menace the with ruine, if here on earth they entertained aspiring cogitations, sometimes to suggest vnto them that rancke which they should hold on high in his kingdome, and all but to diuert them from these imaginary Monarchies. S. Paule likewise speakes freely. *That he built vpon no other mans foundation, that hee was nothing inferiour vnto Peter, and that hee withstood him to the face: but Peter himselfe, after the resurrection of our Lord,* *Mark. 9. 33. Luk. 9. 46. Rom. 15. 20. Gal. 2. 11.*

Act. 1. 15.

when it behoved his Vicar most of al, to manifest himself vnto the world, provided not *plenitudo* for the Apostleship of *Indus*, was not president in the Councell of the Apostles held at Hierusalem, but on the contrary side submitted himselfe to be sent, tooke commission from his brethren the Apostles, and rendred himselfe as companion of the elders to feed

1. Pet. 5. 1.

the flocke. *The elders saith he which are amongst you, I exhort, who am also an elder &c: feed the flocke of God which is amongst you taking the oversight thereof, &c: not as being Lords over Gods heritage, &c: but being examples to the flocke, and when the chiefe shepherd shall appeare, yee shall receiue a crowne of glory which fadeth not away.* Where we note that he remembered himselfe often of the lesson of that soveraigne Pastor our Lord Iesus,

Mat. 20. 25.

who had said vnto them, *the princes of the Gentiles exercise dominion over them, &c: but it shall not be so with you, for he used the same verbe. And as for the temporall power he told them & declared vnto them throughout, that his kingdome was not of this world, and the servant (saith he) is not greater then his master, not therefore the kingdome of his pretended Vicar, be he the Bishop of Rome, or S. Peter himselfe. And S. Paul excludes*

no person, *Let every soule* (saith he) *be sub-* *Rom. 13. 1.*  
*iect unto the higher powers,* that is to say,  
 (say the fathers) whosoever thou beest,  
 Prophet, Evangelist, or Apostle. And S.  
 Peter himselſe at the greateſt ſtrength  
 of his pretended empire, bids vs, *ſeare*  
*God, and honour the king.* And what king? *1. Pet. 2. 17.*  
 Nero a perſecutor of the Church, a Ty-  
 rant of the common wealth, and plague  
 of mankind; now if he had a maternall  
 ſword, till when reſerved he it, till when  
 kept he his thunderbolts?

8 Alſo we doe ſee, from that naturall  
 and ancient interpretation which wee  
 propoſed aboue, what conſolations  
 haue redounded vnto the Chriſtian  
 Church, and to all his members: on the  
 other ſide from this later, ſince the time  
 that Gregory the 7. called Hildebrand,  
 vented it, there proceeded nothing but  
 extreame deſolations, the ſubiect revol-  
 ted againſt the prince, the brother a-  
 gainſt the brother, the ſonne againſt  
 the father, the cleargie againſt the lay-  
 men, the prieſthood againſt the empire,  
 ſupplantations, treaſons, butcheries,  
 through the fields and the citties, pre-  
 tended zeales, masks of religion, blou-  
 dy tragedies. And ſince that in our daies  
 men haue preſſed it vnto the laſt iſſue,  
 they haue extracted its quinteſſence

through the limbicke of the Iesuities & we know to whome we are bound for it, who haue scene this kingdome mantled with ashes and blood; and in 20. yeares two Kings assasinated (God preserue the third) a thing not seen in ten ages before.

9 Here one perhaps will demaund how so prodigious a doctrine as this is, hath found a place, and that vpon one word only of Christs? marke the cunning. A great workman to shew a trick of his arte, builds a whole peice, ietting out and resting vpon one stone onely (this they call *Trompillon*) he interlaceth and indents the incisions and ioyntures within, presents it vnto thee, and traceth thee with false ioynts without, to strike thee to an astonishment, and to conceale his structure. Sathan here doth iust the same, endeavouring as an ape to imitate the son of God. To couzen the world, he enterpriseth to build his synagogue (the principle worke of his art) vpon this one poore word, *Peter*, that he may raise it aboue, and fasten his stones one within another to wit the Princes with the Bishops, the people against the Princes, he beautifies his building with the ambition of prelates, with the superstition of princes, with the ignorance of the common people, and puts all these  
pieces

pieces into his worke. And those false  
 ioynts consist in monopolies, in sleights  
 of flattery, in the profanations of the  
 name of Christ, in derision of his Go-  
 spell, euen of the Sonne of God, nailed  
 vpon the Crosse for our sakes: these  
 they disguise, these they couer from our  
 view with passages of the holy Scrip-  
 tures, with them they bring their worke  
 vnto the roose, euen to the weather-  
 cocke. And such kind of words are these,  
*Tu es Petrus*, such are *Pasce oues meas*, such,  
*occide, & manduca*, with many others.  
 Aske any good Doctor of the Sorbon  
 what the meaning of these words is, *Pasce*  
*oues meas*, feede my sheepe; hee vwill  
 reade his Saint *Augustine*, and hisordi-  
 nary Glosse, and then he will tell thee,  
*feede them, verbo & exemplo*, both with  
 word and example. The good man  
 knowes not that in the Romane lan-  
 guage it is as much to say now adayes *se-*  
*cundum sensum currentem*, as the market  
 goes, manage the Kings and Princes  
 with the switch. Aske another what sig-  
 nifies that voice spoken of *Peter*, in the  
 Acts, *Occide & manduca*, kill and eate, he  
 wil remember himselfe of that vessel de-  
 scending from heauen, which was pre-  
 sented vnto him in a vision, in the which  
 were all sorts of liuing creatures, both of  
 the

*Act. 10. 13.*

Ves. 28.

the land and water; and of the interpretation which Saint *Peter*, being taught by the Spirit of God, gaue vnto it: that the tunc of calling the Gentiles vvas come, that he should *not say any more that any man was polluted or vncleane*, or make a difference betweene Iew and Greeke, Greeke & Barbarian; he knowes not the secret which Cardinal *Baronius* hath found heere, Kill and deuour those creatures, the Kings and Princes, which performe not that vvhich thou hast enioyned them, for thus doe they prophane these words, and in the mean time behold the bookes which at this day are most famous, and in greatest authoritie, see how vnder the skinne of the Lambe of God, are hid Wolues and Lions, vvhich counterfeit a sweete voice, in horrible howlings, vnder the pretēce of that spirituall sword of Christs word, they forge this temporall sword, and maintaine it with their deuoted & execrable kniues.

10 So then we see how through the craft of Satan we haue been carried vpon a sleepe, from our sauing rock transported vpon the dismall rocke of Tarpeius, and that vnder the colour of a wrested interpretation, mischieuously inuented, by stelth insinuated, lightly receiued, which hath passed amongst the  
simple



simple, as being the cry of the citie in a popular error, ( for what is it but a prime imagination given to our children, to conceiue the bells to ring, and Heluetian tabours to play whatloeuver they imagine: and it is a like illusion to vs, to make vs see in such places of the Scripture as these, all that which shall make for them:& neuerthelesse we contend about it, as vpon an article of faith, and combate more thereon, then vpon all the Creed besides. Wherefore let vs hold vs to the ancient exposition, as being more simple, I am sure, more safe, and let vs not feare at al, that Saint Peter can sustaine any damage thereby. Our Saujour Christ demanded of S. Peter, and he answered him, Thou art Christ the sonne of the liuing God. Thou art Christ the annoynted of the Lord, promised from the beginning of ages vnto our fathers, declared from time to time by his prophets, expected in our times for the salvation of the world, not a temporall Monarch, such a one as these Pharises prefigure, but the eternall Son of God, only able to satisfie his iustice, to moue his compassion, to secure vs from his wrath, to purchase vs & to merit vs his grace; and what answer doth our Lord make him, I say vnto thee that thou  
art

art Peter , that I haue chosen thee to  
 make thee a liuing stone in the building  
 which I haue prepared me in my church.  
 But where shall I build it: my father hath  
 revealed vnto thee one secret, and I will  
 teach thee another, grace vpon grace.  
 Verily vpon that Christ, vpon that sonne  
 of God which thou hast confessed, that  
 Iesus which thou seest, a quickning stone  
 an immoueable and eternall rocke, to  
 stand against the thüderbolts of the aire  
 the ragings of the sea, the shakings of  
 the earth, the powers of hell, be it seated  
 where it will, it shall be aboue it, fixed, &  
 founded in the midst of heaven: and for  
 sixteen hundred yeares after, the history  
 of the church addeth credit vnto this:  
 feare not, Christian , whatsoeuer thou  
 seest, be not dismayd. The Church some-  
 times scantled to 8 persons in the arke,  
 peopled afterwarde the whole earth;  
 sometimes inclosed in the sepulchre, as  
 was her head, through her head was ren-  
 dred vp and fully restored. Christ hath  
 said it , that eternall word; Christ hath  
 done it, that sonne by whome the father  
 made the world; Christ will doe it *yea-*  
*sierday and to day* (saith the Apostle) *and*  
*the same for ever*; to whom with the father  
 and the holy ghost, be honor and glory  
 world without end; Amen.

*Heb. 13. 8.*

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